The New Unity

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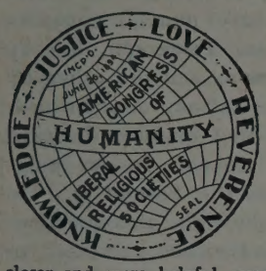

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Concerning Justice.

Diligently may I seek all the days of my life after justice, Thy justice, oh God.

Hard is the quest and unending, but may I never flag in the seeking. Altho I cannot altogether know justice to my own soul, yet teach me what I may comprehend of justece to my brother.

Lead me on from wisdom to wisdom, severe in judgment toward myself, in loving charity judging my brother until more and more the clouds are lifted and clearer and more clear I see Thy face, which is Justice.

IN these gloomy days in which the financial, political and religious interests of mankind seem to be in sad decadence, it is well to take counsel of that Messianic hope that always works on long lines and pushes for far triumphs. The secrets of God are revealed to the God-like and they have always been great hopers and large believers.

AN old and faithful minister of the religion of Humanity has closed his work in the death of Rev. W. G. R. Mellen, after fifty-three years of gracious service. For five years he was pastor of the Unitarian Church at Detroit. His last work was with the pioneer band at Colorado Springs where he built a beautiful church. He was a man beloved and honored wherever he went.

CLARA BARTON is one of the few who was enabled to carry on the high business of the war after the war closed. She saw that suffering did not cease with the silencing of the American cannon. At Metz and Paris she served the suffering of the Franco-Prussian war. At the Ohio floods, Michigan fires, Charleston earthquake and Johnstown catastrophy, Clara Barton and her associates were on the ground. May good men in God's name bid her speed on her mission of amelioration and restoration to the distracted people of Asia Minor, of all classes and creeds.

EMERSON was once delighted with an exhibition of "educated fleas" made in Boston and drew cheerful lessons therefrom. It would seem from an exchange that another exhibition of the same kind is being made at Boston at the present time, but instead of being education, it is an exhibition of torture which costs agony and finally life to the little animal, and the Humane Society has put a stop to it. Even fleas have rights which human beings are bound to respect. The dictum of morals and religion today is "Stop your cruelty everywhere and towards everything so far as possible."

A MORNING paper tells us that Col. Ingersoll, while on a lecture trip to Kalamazoo, visited the People's Church presided over by Miss. Bartlett, studied its workings, caught its undenominational spirit and declared it "the greatest thing in the state if not in the United States" and added "that if there were a similar church at his home he would join it if permitted." Will the Christian Endeavor Society of Cleveland take heart and regard this as an answer to their prayers or will they be more distressed than ever, preferring to have him act as the great anti-Christ without the church than to help along the benign work of the humane Jesus inside of a church that has room for all, even for Col. Ingersoll if he is willing to come and help without a question of belief, committed only to the holiness of helpfulness?

AN exchange calls attention to the fact that "the system of commercial credits and currency has vastly increased in these later years so that each nation has its prosperity bound up with the fortunes of its neighbors in a way that was never before known in the history of civilization." This shows how vascular the world is growing. Perhaps the representatives of religion, like the historical priests of all ages, are the last to feel or yield to new tendencies. How much more insular, disconnected and unsympathetic are the powers of religion today than are the powers of commerce and of art. Let internationalism be hastened here as there.

SILAS FARRINGTON, the English correspondent of the *Christian Register* who, as many of our readers know, has been a Unitarian minister in England for a quarter of a century says, "the English of this Venezuela matter is this, we prefer to settle this matter arbitrarily rather than by arbitration. We are not sure about justice and judgment, or that righteousness can be trusted to exalt a nation." But he closes the letter with this benign hint from a prominent Englishman, "If war came we should organize a National Association declaring that we would remain on the defensive and make no attack on shores or territory of our brothers in the Western hemisphere."

THE students of the "Northwestern University" are petitioning the administration to arrange for instruction in Bible history and literature in the college courses. The chairman of the senior class committee intelligently urges the claim by saying: "The demand for such a course is practically unanimous. What we need is that the Bible shall be taught inductively as history and literature, the students, however, should not be confined to its historical and literary contents. The ethical teaching should also be emphasized. A course in the science of religion would be a good thing also." It is strange at first sight that this petition should have to be made to a distinctively denominational institution, but at second thought it is not so strange. The university is a Methodist institution and this is not the Methodist way of teaching the Bible. The Bible as revelation and as dogma is not to be handled in college class room, but in the prayer meeting room, and yet the request of the boys is in the line of growth and when it is granted, religion as well as morals will

be served, though unquestionably the bulworks of theological and dogmatic Methodism will be weakened thereby.

THE Atlanta Exposition is closed. As probably expected, "it has not paid," that is, the gate receipts did not cover expenditures, and still who will doubt that it has been the most profitable investment made since the war in the South? It has brought cheer, vision, fellowship and opportunity to the distracted and discouraged people. Will any man pronounce this business failure, or discourage future ventures of the kind on the ground that business principles require doing nothing but what brings adequate direct returns? The truth is, all successful business has in it a large element of faith. It deals in intangible results. It believes in the poetry of enterprise, knowing that enterprise generates the energy that succeeds. The business man in morals and public affairs oftentimes misses this view and in his determination to manage public interests in such a way as to live within his means, mistakes amputation for retrenchment. The thing to do is not to kill the goose that lays the golden egg in order to pay the bills, but to feed the goose, increase the wise investment that brings the immeasurable results.

A UNIQUE publication is now passing through the press in Chicago which will soon become a rare souvenir, one which we believe many of our readers would like to possess. It is an official report of the erection and dedication of the Confederate monument in Oakwood cemetery in Chicago, the ceremonies of which took place last Decoration Day. The book will contain some one hundred and eighty different engravings, half tones and etchings. The military men taking part in the exercises from both sides will be, in the main, represented on the same page with an etching of how they looked in the sixties, and a half tone that represents them at the present time. The book will not be stereotyped, and only a sufficient number will be published to meet the demand. We have no interest in the publication other than our oft-expressed sympathy with the movements that tend to reunite and harmonize the divided sections of our country still too much distracted by partisan and sectional animosities. So we will be glad to receive at this office and turn over to the proper parties any orders for this memorial book. Single copies sent prepaid for $2.50 per copy; clubs of thirty or more for $2.00. If the requisite number of names are received at this office we can secure for them club rates.

THAT was a plain talk, indeed, which Mr. Bradley gave in the Quincy pulpit in his New Year's sermon, as reported in the local paper. We trust it will result in Quincy awaking to a new realization not only of the prophetic power of this preacher, but of the prophetic needs of the city, so that he may be kept there to do much good work in the future. He said, among other things to the Unitarians, according to this report:

You must not go to the level of neighboring churches. You cannot compete with them on their lines. This church must stand steadfast for what is best in it, must be its most unique and characteristic self. You have heard strange words from this pulpit the last five years, unknown in the older preaching. "Biology," "anthropology," and "sociology" are terms that take the mind far away from the cry of the old battle-fields of liberalism. We have made many incursions into the domains of scientific specialists. The way has been a hard one for you and for me. I have had to create in you the power to grasp and understand these new themes, utterly strange to many of you. But you know more about them than you did eight years ago. We are preparing foundations on which the church may build a strong organization and move forward along the lines of the highest religious ideals.

The training and culture of our church has justified itself. You are better readers than you were eight years ago, get more out of a book. You are keener observers of people and events. I have sometimes shown the shadow accompaniments of life, pictures of misery and distress, and they have called me a pessimist, but in no church is there warmer human sympathy and tenderer helpfulness.

The question of subsistence is as important for a church as an individual. This church began in a small way and poor. But there must be an end to the spiritual pauperism of a "free gospel" to those who can pay. We must adopt the good business rule—pay for what you get. Contribute under the dictation of a keen sense of honor. If you are a dollar a day clerk $5 a year may be as much or possibly more than you should contribute, but $5 a year is not enough for men whose incomes run to $3, $5 and $10 a day and above. If you don't pay in proportion to your means you are simply taking more than you pay for and not conforming to the decent sense of honor that should control the actions of honorable men.

WE recently published in our News Column, the plan suggested by an eastern committee for a Unitarian Young People's Union that would become national. The last week's *Christian Register* contains a communication from the Rev. E. M. Fairchild of the Unitarian Church of Troy, New York, in which he sets forth the reasons why the proposed plan cannot be adopted by his church. These he states as: "1. The plan is too narrow in its scope. It does not recognize the need of ethical as well as religious culture. 2. The spirit of the proposed society is unscientific in that it seeks to turn the attention of the young people away from the pursuit of real truth, regardless of its being Unitarian or Trinitarian, to the pursuit through the reading of Unitarian literature, of truth as seen by those who call themselves Unitarians. The sectarian spirit dominates the plan proposed by the committee." Mr. Fairchild presents a revision of the plan which obviates these objections. George W. Cooke, one of the leaders in this movement to organize the young people, replies to Mr. Fairchild in the same paper. After stating that the plan is but tentative, the final legislation to come next spring at the May meetings in Boston, he admits for himself that Mr. Fairchild's ideal is not what is wanted by the majority of those interested in the movement. Of this he says, "without being narrowly sectarian we wish to have an organization which is thoroughly Unitarian in its spirit, aims and methods. We also wish it to be religious, to have spiritual growth as its fundamental object." These citations indicate probably where the next battle line in the Unitarian movement is to be fought and the contestants are to be the younger contingency in that organization. Can an organization be "thoroughly Unitarian in its spirit, aims and methods" and can it make "spiritual growth its fundamental object" without adopting the ideals suggested by Mr. Fairchild? This is a debatable question. Upon the decision of it will largely depend the future potency of the Unitarian churches of America for the next decade.

THE *Arena* has turned its attention of late to the discussion of such sociological subjects as the government ownership of the telegraph. The January number contains two articles on Postal Telegraph, one by Professor Frank Parsons and the other by Postmaster General Wilson, one on each side of the question—that ought to be read by every American citizen. In our judgment Mr. Parsons has the best of it. He places the matter in the light of a constitutional duty. The constitution entrusted to Congress the establishment of post offices and post roads. This was the best method then known for the transmission of intelligence. Does it stand to reason that the government must go on with the old methods and neglect the new? *Why* were postal facilities placed in the hands of the general government? Unquestionably to make the transmission of intelligence as cheap and uniform as possible. This has been as anticipated. Postage has gone down from twenty-four cents to two cents on a letter; and at every step the cry has been there will be a great deficit. Deficits have occurred; but only from having post offices in extremely remote and sparsely settled regions. Not one influence we believe has ever operated more potently to increase the intelligence of the people—and their comfort as well—as the post office. It is impossible to conceive of our national progress apart from it. Why is it that the people may use horse power, foot power, and steam power, and not have at its control and its service electricity? There is simply no comparison at all between the freedom and cheapness of the mail service and the telegraph service. "Clearly the federal government is the agent of the people for the transmission of intelligence; clearly it ought to adopt new and better methods of transportation as advancing civilization reveals them." This opinion of Prof. Parsons is sustained by that of Hannibal Hamlin and Senator Ramsey who in a Senate report on post offices and post roads said, "The constitution devolved on Congress the duty of transmitting all correspondence, including that by telegraph as well as that by mail." We are under the greatest of obligations to the *Arena* for opening up such discussions. It is above all a magazine that dares.

READ the inducements offered on page 654 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.

LOVE prizes love, but love is not dependent on love. Love that cannot exist except where it receives in kind is not love.—*S. S. Times.*

A Welcome to Isaiah Temple.

It is more than a passing event in the history of the movement which THE NEW UNITY represents,—the inauguration of Isaiah Temple on the first Sabbath of the year, in the Oakland Club Hall, on the South Side of this city. Dr. Joseph Stolz is one of the young men in this city whose voice is being heard with more and more respect both outside and inside of Judaism. A large and competent constituency, many of them already accustomed to his voice as leader of the Zion Temple, on the West Side, have joined hands with him in this new movement. Doctors Hirsch and Moses, his nearest Jewish neighbors, bid him and his society cordial welcome into a work which does not in the least threaten or weaken their own. There was a need for such a society, a place for such a work without interfering with their own full constituencies. At the welcoming services on Saturday, January 4th, Dr. Hirsch and the present writer joined with the pastor and the welcome then said for himself and his society we are glad to repeat here in an editorial way.

With an open heart we welcome the Isaiah Temple into what seems to us to be a common task and a common fellowship. We stand with them with no feeling of being a stranger or an outsider. With them we know something of what it is to try to rise above the inspirations of lands and goods into the inspirations of sentiments and ideas. Many of our readers have sought their inspirations from the internal kingdom of thought and ideas, and are skilled to the enthusiasm bred by unpopularity. We may not be able to speak with native accent their Hebrew tongue and are not entitled to the benedictions that come from a racial descent from Bible prophets; still we know what it is to stand with the minority and have tasted the inspirations that come therefrom.

Many of our readers will say with us, if there are guns to be pointed at Judaism, "point them this way, for we too are Jews in spiritual descent." But we welcome Isaiah Temple on broader grounds than this. It has been well said that "at the core every religion is cosmopolitan; at their base all religions are universal." The constituency of the Isaiah Temple recognizes this with us and accepts as the higher task the working for this greater unity, the common problems of ameliorating the woes and sins of humankind. They with us seek to do this not by degrading or ignoring the traditions of the past, but by carrying out these traditions to their spiritual, logical outcome, by bearing aloft the common banner of humanity towards that great spiritual synthesis of mankind which will blend Christian zeal, Jewish hope, Mohammedan fidelity and Buddhistic patience into one conscious faith, a common cause, a universal religion. These Jewish brothers and sisters, under their chivalric young leader, face this problem consciously. They justify the segregating of themselves together on the grounds that they will thereby be better able to advance his larger synthesis, to help along in out-of-the-way places such organizations as will give the isolated Jew a hope and a chance to work with and for the open minds that may be non-Jewish, as well as Jewish.

But the organization of this temple is "one Jew thing more in evidence," as Brother Chadwick puts it. His review of "Israel Among the Nations," and Dr. Hirsch's sermon, inspired by the Christmas occasion, which appears in this issue, Josephine Lazarus' book on "The Spirit of Judaism," which is creating so much attention nowadays among the thoughtful inside and outside Judaism, Nahida Remy's "Jewish Women," recently translated into English, the splendid uprising of the Jewish women in the organization that had its rise at the Parliament of Religions, probably the most significant and potent outcome of all the department congresses, lastly, "Dr. Cavallo," a novel, the joint labor of a Christian and a Jew of Peoria, Illinois, all show where the vital line of growth in the religious world is today, at least in America.

The last book mentioned may show crudities as a story, though there is story enough in it to compel the reading; its English may not always be admirable but its thesis is high, the spirit most commendable and the lesson a timely one. It is a splendid sermon not only against anti-Semitism, but in favor of rational religion in the unity and potency of which the dividing line between Jew and Christian becomes absolutely unimportant. Any appeal to this line, either from the one side or the other, is an indignity to the spirit of both. If the American Congress of Liberal Religious Societies stood for nothing else than for the obliteration of the line in the domain of practical helpfulness and of missionary work among the unchurched and the isolated, between Jew and Christian on the liberal margins of both their camps, it would represent an inspiring cause come none too soon to meet the crying need to ameliorate if not to obliterate a burning shame. The influence of these books, the message and work of such ministers as Hirsch, Stolz, Max Landsberg, Gries, Hecht, Eisenberg (of "Dr. Cavallo" authorship) and others on the Jewish side, and Thomas, College, Dewhurst, Duncan, Lord, Bradley, Alcott and others on the non-Jewish side, to mention only those in the near contact of the west with the Congress movement, has made it impossible already ever to sink back into the cheaper inspirations and old complacency which tried to make the words "liberal Christianity" or "Reformed Judaism" or the less commanding words "Unitarian," "Universalist," "Independent," "Jewish" represent the actual fellowship that now exists, face the real problems of today or carry the needed work—the practical work that is now waiting to be done by the joint labors of such workers as these, each working from his own home citadel, bannered and labeled to the liking of himself and his people but studiously working also together for their common interests.

For all this we say again, welcome to the Isaiah Temple, and God-speed to Brother Stolz in his new work.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Poverty.

BY WILLIAM BRUNTON.

This want that seems a curse,
May be thy friend, O teacher wise,
From its broad stage thou canst rehearse—
The plainest truths and prophecies!

"Israel Among the Nations."

The Jew is very much in evidence at the present time and many good things are getting written about him, with others not so good, but over-topping all the rest stands the new book of M. Anatole Leroy-Beaulieu, a translation of which has just been published by G. P. Putnam's Sons. It is only the translation that is new. The original was published two or three years ago and the wonder is that it has not been translated before this, considering how great was the impression that it made. But our surprise at the delay is qualified by two reflections: First, that it is too favorable to the Jews for Christian prejudices; and second, that it is not favorable enough to the Jews to satisfy their pride, and still less their orthodoxy; whereupon, until now, both the Jewish and the Christian publishers have passed by and left it on the other side.

"Israel Among the Nations: a Study of the Jews and Anti-Semitism" is the complete title of the book. The writer is a Christian with the broadest sympathies. He has brought to its discussion an exhaustive knowledge of his subject and no important aspect of it has escaped his recognition. All this might be and his book be one of the dullest imaginable, whereas, in fact, it is one of the brightest and most attractive possible. It has the literary form. The style is that which great French writers do not disdain in writing of the most serious matters and the translation does not disguise its sparkling epigrams and its rhetorical beauty. Moreover the *motif* of the book is not historical or scientific. It is preëminently moral. It is written to persuade the Christian world that the path of justice is the path of safety. It so happens that the tone is too much that of the advocate, sometimes, and that the *argumentum ad hominem* is resorted to when its major premise is not sound. But, when every slight offence has borne its comment, the book remains a marvel of intelligence and lucidity and one that should be read by everyone who has a healthy interest in the great humanitarian questions of our time.

M. Leroy-Beaulieu begins with an estimate of the number and distribution of the Jews in Europe and America. All told they number eight or nine millions; six or seven of these are in Europe; at least four in Russia; about half a million in North America. The center of gravity is in Poland. Westward their star of empire takes its way, in a direction contrary to that of the historic currents. The Russian Jews have come from western Europe, driven by the lash of persecution. The same lash is now driving them to England, France, America.

A chapter on "The Oldest Grievance," the religious, argues that this is no longer dominant; that, in so far as it is so, it is the Talmudic religion that is obnoxious and that this is now losing its hold upon the Jewish mind just in proportion as the disabilities of the Jews are removed, and they are allowed to mingle freely with other peoples and subject themselves to the stress of modern life. And yet we have this paradox: that some of their most objectionable traits are the result of

this subjection; they so rapidly assimilate the elements of their environment that they are held responsible for the modern ideas which they and their Christian neighbors breathe in from a common atmosphere.

Chapters IV., V. and VI. are expansions of ideas with which Renan and Darmesteter, especially the latter, have already made us familiar. They show the anti-Semitic cry to be an idol of the forum, corresponding to no reality for the reason that the Jews are not pure Semites; they are the result of many racial mixtures. They show that what is commonly regarded as racial in the Jew is a product of his law and his tradition and especially of the Ghetto in which Christian exclusiveness has shut him up. Cursing the Semite, the anti-Semite is for the most part cursing the work of his own hands.

The chapters on the physiology and psychology of the Jews are extremely interesting. Longer lived than Christians, they are less fecund and yet they multiply faster because more of their children live. While much of their ritual cleanness is purely formal and not inconsistent with much dirt and squalor, in general their ritual of food and drink has been a prophylactic. But while generally escaping from some of the most fatal diseases of the body, they are prone to others of the mind,—to nervous disorders and insanity. Psychologically, a wonderful quickness and power of adaptation and assimilation are the Jew's most characteristic traits. And here we touch the quick of M. Leroy-Beaulieu's whole argument, which is resumed in the surprising and yet reasonable paradox that the real Jew is quite exactly opposite to the Jew of popular and anti-Semitic imagination. Instead of being unmalleable, unassimilable, he is the most plastic, the most assimilable of all peoples. It is true that his Talmudism and his disabilities have given him a different superficial character. But scratching a Russian you do not so quickly find a Tartar as, scratching a Jew, you find a cosmopolite, for whom the Chauvinism of the Frenchman, the Italian, the Englishman, the American, is an easy aquisition. A series of chapters on "Jewish Genius," "The Jewish Spirit," "Jewish Particularism," "The Nationalization of the Jews," "The Cosmopolitanism and the Fraternization of the Israelites" is confirmatory of this position. The chapter on "Jewish Genius" will, perhaps and probably, be as distasteful to the pride of contemporary Judaism as anything that M. Leroy-Beaulieu has written.

It does not deny the large proportion of Jewish names in the annals of modern genius. To do that would be preposterous. But the insistence is that the genius of the Jew is not original or peculiar. He is a chameleon and he takes on the most positive colors of his environment. The things that are taught him he executes and betters the instruction. The birds and insects are not more apt at the devices for protective resemblance. Without mentioning Weismann, M. Leroy-Beaulieu presents some very interesting confirmations of his doctrine that genius is mere capacity, the contents of which depend on the environment. The whole argument drives at one objective; namely, that, as Christian exclusiveness and repression have made the Jew what he is, so a reversion of these methods will be destructive of his peculiarities. It will nationalize him under whatever flag gives him secure protection. It is even to be feared that he will not preserve enough of that peculiarity which in due measure would alleviate somewhat the monotony to which our modern civilization tends. The rehabitation of the Jews in Palestine is considered with as much sympathy as it deserves. The best criticism of this notion is furnished in one of the stories of which M. Leroy-Beaulieu has a great many in his portfolio: A Russian Jew assured him that when Israel returned to Palestine he should be on the lookout for a consulship at Warsaw. That would probably be the universal sentiment. The field for the Jew has been the world too long for him to confine himself to a single narrow quarter which his eight millions would overcrowd like any Ghetto of the past.

If here and there M. Leroy-Beaulieu's emphasis is excessive, I cannot but feel that he makes good his main contention and has material to spare. It is difficult in a short review like this to give an adequate idea of a book so crammed with facts and embracing so many different points of view. I am confident that all who read it will acknowledge its importance and, if some are instigated to do so by what I have written here, I shall be more than glad.

JOHN W. CHADWICK.

Christians and War.

At the opening of the present session of congress the chaplain of the house offered a curious prayer. Knowing that measures of the greatest importance were soon to be acted upon, he would naturally, as a Christian clergyman, pray that they might be treated in the Christian spirit. He had besides, for his guidance, Jesus' express command, "When ye stand praying, forgive, if ye have aught against any; for if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Yet this chaplain not only made no reference to forgiveness, but prayed instead: "May we be quick to resent anything like an insult to our nation." His concluding phrase, "through Christ, our Lord," should also have been more full. He might have said: "May we be quick to resent anything like an insult, through Christ, our Lord," who said, 'love your enemies and pray for them who despitefully use you.'" Or, "May we be quick to resent, through Christ, our Lord, who said, 'whosoever shall smite thee on thy right cheek, turn to him the other.'" Or, "May we be quick to resent through Christ, our Lord, who commanded to forgive not only seven times, but 70 times seven." Many similar sayings of Jesus might have been added to bring out more clearly the Christian spirit of the chaplain's prayer.

Naturally it has provoked some criticism. Even the cool editor of the *Nation* gets unusually indignant and says the chaplain prayed for "an increase of the swashbuckler spirit, for congress to be made more quarrelsome, more vindictive, more ready to make widows and orphans, to blow human bodies into small pieces, to burn towns and lay waste farms, and ruin trade and cheat creditors, and turn the thoughts of young men away from industry and charity, and to fill their hearts with hatred of their fellow-men, and generally to roll back the tide of civilization."

Certainly there was no need for the prayer, for congress was already fairly provided with that quickness to resent. Senator Lodge had long been encouraging his admirers to cultivate their resentment, and be ready to carry it out in a bloody war with England, and Senator Chandler had but recently declared that such a war in defense of our national honor should "be welcomed" and "can come none too soon." He had pictured the blessings of the day when from our alliance with semi-barbarous Russia, "a million of men aud muskets will overrun Canada."

In such an atmosphere the chaplain's prayer was naturally answered quite promptly. The answer began with the reception of Mr. Cleveland's message. Whatever the merits of the message, it will have to be called a rather imprudent one, for a presidential utterance on so delicate a question. For it proposed to create a dilemma in which either one of these two great nations must back down from its position or appeal to war. It even contained a hint of war. As Prof. Taussig, of Harvard, said, it seemed "needlessly bellicose." Prof. von Holst called it "dictatorship pure and simple," and Prof. Woolsey said the president had been "ill advised" and "gone gunning without a gun license."

But its reception has been far more warlike than the message itself. The house received it with wild enthusiasm, and straightway voted for the proposed commission. Even the dignified senate welcomed it with applause, and Senator Chandler promptly introduced his bill for those million rifles and forts and cannons and what not, and for $100,000,000 to pay for them. War veterans began to get ready for service. Gen. Merritt said when the war began we would make it "aggressive," "take the initiative and invade Canada at once." Even Christian Gen. Howard said that, though our nation and England "both worship the same God and believe in the same Savior," still if the war must come, he would be the first to enter the conflict—that is, the first to kill as many Christians as possible, and disobey the Savior. The Irish, of course, were ready. Their national Alliance announced that they could furnish, "without delay, 100,000 soldiers," an announcement which moved a New York paper to tell of the popular play wherein an Irish-American statesman used to boast that "Ireland had 500,000 men in arms," and when asked why she did not whip England with them, used to reply, "Because, sorr, the police won't let her." Such has been the war clamor all over the country, and to Venezuela, where a guard had to be set over the house of the Britith consul, for fear he might be mobbed.

To see the extent of the war talk take a single number of the *Chicago Tribune*. It told how "the war fever in congress is intense"; how "sober senators and representatives have been all day in a ferment, talking eagerly of coast defenses and a possible invasion of Canada"; how among the messages received by Cleveland, one town wires that it can raise a regiment in twenty-four hours, and another "give them fits and count us in with you"; how Mr. Finerty said a million "well-disciplined" Irish-Americans would take the field; how ex-Gov. Foraker, when asked what if the message brought war, replied, "I don't care if it does"; how ex-Gov. McCreary thought the war might embroil also France, Germany, Italy, Austria, Russia and India, and bring the whole world into the "conflagration," and said the idea, though terrible, "is grand and magnificent." The same sheet devoted its leading editorial to a plea for new forts all along our coasts and rivers, for new guns in vast quantity, and warships begun at once with work "night and day with three shifts of men." And alluding to England's claim to have rights on this hemisphere and own Canada, said "It will not take much sauce from England to make the United States question seriously the propriety of that ownership, and proceed to eject Great Britain from this continent." All this from a single issue of a paper. War involving us and the whole world in conflagration and murder, and considered "grand and magnificent," in this Christmas season devoted to the memory of Jesus and to the heavenly message of "peace on earth."

This abundant talk about Canada throws some light on the whole question. If it is right for us to invade and acquire that vast territory, why is it so wrong for England to acquire a few miles in South America? That she may have legitimate title to them seems to be confessed by congress voting $100,000 and that commission to investigate the question. But if she has no title to them at all, their seizure would be insignificant compared with the seizure of all British America by us, which our statesmen and people talk of as a most proper and praiseworthy act. Nay, she has far more reason for such an act than we. For she has some 40,000 of her subjects on that disputed land, who have settled there in the thought that they were on British soil and would have the protection of British laws. She very naturally does not wish to abandon them to the alien law, or lack of law, of Venezuela, with its frequent wars and revolutions. Her claim does not disturb the rights of any individual owners, but rather protects them by her more stable institutions.

Of course I would denounce England's appropriation of any land that does not belong to her. But she would have just as much right and more reason for appropriating this than we for appropriating her provinces. Nor would she endanger us by doing it. As Prof. Woolsey said, when Cleveland says "that the dispute between Great Britain and Venezuela is dangerous to our national safety", he says that every one knows to be ridiculous. It would not endanger us if she took all Venezuela. And even if her statesmen had talked of taking Florida it would not be any more unjust or insulting than the way in which our statesmen and press and people have long been talking of taking all British America. There is no ground yet for all this talk of war.

There seems little danger of the war coming. Before it comes to such a stupendous crime as that one side or the other will find a way to avoid it. The financial difficulties, too, begin to attract attention. That old Tory song which has given us the word "jingo," ran:

> "We don't want to fight, but, by Jingo, if we do,
> We've got the ships, we've got the men,
> we've got the money, too."

But our American jingoes are in contrast with this condition. They do not want to fight, nor pretend to; but they have not got the ships nor the money either. Already the men are beginning to ask where the latter is coming from, and probably the financial troubles which the war talk has already caused will emphasize the question. Better than that, there is enough common sense and humanity in both countries to prevent the war.

But not the less would we protest against the talk of war. It is disgraceful to a civilized nation. Indeed, the length to which it has gone makes one feel that we are not yet civilized, but that many among us are still in the barbarous, or even the bull-dog stage of life. Many even cultivated people seem to think war is a moral tonic and develops spiritual virtues. But the nonsense of that idea is well shown by the editor of the *Nation* in a fine bit of irony. Says he: "The schooling the French people got from Napoleon's campaigns has made them ever since the admiration of mankind for modesty, simplicity and indifference to the pleasures of the senses. The spiritualizing influence of war was never so clearly revealed as in the career of this saintly people. Of the effect on the British of their wars we need hardly speak. The indifference to material gain, and the longing for the things of the spirit, which have grown out of British battles by land and sea are known to everybody. As to the effect of our own war, the rush into plain living which followed it, the contempt for wealth which suddenly showed itself among all classes of the community, the furious determination which displayed itself among debtors of every degree to pay their creditors, the growth of stern integrity and candor among our public men, the disappearance of tramps, and the passionate love of industry which developed itself among the working classes, showed that we had not killed 500,000 men in vain."

All men who are opposed to war ought to say so fearlessly in the present crisis. A great deal has been said of the horror of a late execution in Minneapolis and the enormity of the crime that justified it. But its horrors were as nothing to those of every battle-field, and those crimes as nothing to the crimes committed in every war. That brute dying "game" shows, too, how little the physical courage which war cultivates is worth without a better moral courage behind it. We can find chance enough to cultivate heroism in the moral battles of daily life, need enough to use it in warring with the folly and barbarous about us. In the sacred name of law, which has been so slowly winning its way against the old violence; in the name of civilization, which has been gained from the old savagery at such labor and cost, and which must be guarded so carefully to save it from the savagery still seething under it; in the name of Christianity, whose profession is so common and cheap, but whose practice is so rare, let us keep our sympathy with social order everywhere, whether maintained by president or queen, by congress or parliament, and in these weeks, and always, let us overcome our quickness to resent fancied insults and cultivate the Christmas spirit of peace on earth and of good will among men and among nations.

—H. M. SIMMONS.

A VALUABLE ally of the field-geologist is to be found in the land-crab, as reported in *Natural Science*. Some time ago Mr. Stirling, Assistant Geological Surveyor of the colony of Victoria, Australia, suggested that the work performed by this diminutive excavator in bringing up pieces of the rock forming the subsoil might help the miner to find coal-seams, just as the burrowing wombat had disclosed staniferous lode-stuff in the Australian Alps. "The hint was taken. A young miner detected small pieces of coal around the burrow of a crab, sank a shaft on the spot, and cut the coal-seam four feet below the surface. From similar evidence the officers of the geological survey have traced outcrops in places where the rock was masked by alluvium."

THE earth on which we stand is no doubt a mighty globe, measuring as it does 8,000 miles in diameter; yet what are its dimensions in comparison with those of the sun? If the earth be represented by a grain of mustard seed, then on the same scale the sun should be represented by a cocoanut. Perhaps, however, a more impressive conception of the dimensions of the great orb of day may be obtained in this way. Think of the moon, the queen of the night, which circles monthly around our heavens, pursuing, as she does, a majestic track, at a distance of 240,000 miles from the earth. Yet the sun is so vast that if it were a hollow ball, the moon could revolve in the orbit which it now follows, and still be entirely inclosed within the sun's interior. For every acre on the surface of our globe there are more than 10,000 acres on the surface of the great luminary. Every portion of this illimitable desert of flame is pouring forth torrents of heat. It has indeed been estimated that if the heat which is incessantly flowing through any single square foot of the sun's exterior could be collected and applied beneath the boilers of an Atlantic liner it would suffice to produce steam enough to sustain in continuous movement those engines of 20,000 horse power which enable a superb ship to break the record between Ireland and America.—Sir Robert Ball.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

Responsive Reading.

Selected from Plato's Republic.

BY REV. CARLETON F. BROWN.

"There can be no doubt that in a State you cannot have in the citizens the love of wealth and the spirit of moderation. One or the other will have to be disregarded.

When riches and virtue are placed together in the scales, the one always rises when the other falls.

Democracy is divided into three classes: First, the class of idle spend-thrifts whom we compare to drones—some stingless and others having stings.

These are the plague of every city in which they are generated.

Then there is another class which is divided from the multitude—the richest class, which in a nation of traders is generally the most orderly.

And this is called the wealthy class, and the drones feed upon them.

There is also a third class, consisting of workingmen, who are not politicians, and have little to live upon.

And this, when assembled, is the largest and most powerful class in a democracy.

Freedom is best in a democracy; and in this only will the freeman of nature live.

But the insatiable desire of freedom and the neglect of other things, introduces the change in democracy, which occasions a demand for tyranny.

The father gets accustomed to descend to the level of his sons and to fear them.

And as the result of all see how sensitive the citizens become; they chafe impatiently at the least touch of authority.

At length they cease to care even for the laws, for they will have no one over them.

Excessive increase of anything often causes a reaction in the opposite direction; excess of liberty, whether in states or individuals, seems only to pass into excess of slavery.

The man of understanding will look at the city which is within him, and take care to avoid any change in its institutions, such as might arise either from abundance or from want.

He will be a politician in this city which is his own, though perhaps not in his native country.

We speak of that city of which we are each the founders, and which exists in ideal only.

In heaven there is laid up a pattern of such a city.

And he who desires may behold this, and, beholding, govern himself accordingly."

"Ecce Homo."

A discourse delivered by Rev. Dr. Emil G. Hirsch before Chicago Sinai Congregation, Dec. 26, 1895.

(Isaiah ix.)

No proofs are needed to bring home to one acquainted with the development of the positive institutions of religion the certainty that the twenty-fifth of December is not the birthday of Christ. Long before there ever was organized Christianity, centuries before the legend was written that in the night the shepherds heard the angelic choir, there were people under many skies who, when mid-winter spread its white shroud, welcomed with joy exulting, the first coy signs of the lengthening days. Christmas is an old sun festival. It celebrates the birth of a new light indeed, but a light which streamed forth from the beacon that nature has built on the ledges of the firmament.

However, it is not the believing heart's part, or the trustful child's duty to remember what the science of comparative folklore

has made certainty. Whatever the origin of the day and however far back its observance may be traced, for a number of our neigbors today it is associated with the life and the teachings of one man—God for many—who is said to have been announced to the wise men of the East by the star of Bethlehem, tiding "glory to the highest and peace to men of good will on earth." It is the birth-story of a redeemer that from the church steeples at least, the chimes will spell in the midnight hour, sublime for the Christian as the harbinger of joy and triumph.

Redeemers always incarnate the conception of the perfect man as pictured by one age or another—by one people or another. He who scoffs at what is ideal, though he may pride himself on the abundance of his learning and the breadth of his liberalism, is a stranger in the sanctuary of true humanity. Granted that ideals as they were moulded by the generations before we came, do not correspond to the fuller insight which has come to us, still, even so, they mark the onward march of human progress toward the mountain ranges of light and of love. There is not one ideal, however much we may have advanced beyond it, but has been a magnet to draw men forward and an impulse to push them upward. He who, because he has the cunning to break a beautiful figure into pieces, because he displays a certain deftness in wielding the charcoal wherewith to blacken the brightest canvas, thinks that his ruthlessness and his insolence confer upon him wisdom's palm, is indeed a vandal. He may prate about progress—he fails to understand its vital forces and the poles from which it leaps forth.

There are many among the so-called liberals, who especially when fortune has smiled on them, and they have succeeded, not necessarily by the cleanest methods, in amassing money and wealth, at all occasions wag poisoned tongues in scoffing, and scorn whatever is holy to others. The Jew who would rail at this tide of good will which makes once in the year at least all humanity kin; that wipes out for at least one brief hour the distinctions of class and of condition, is untrue to the inspiration of his own religion—he is certainly not grown to the full size of the true and ideal manhood. For the fathers of old, there was excuse for passing the night, which was one of joy to others, in playful watchfulness. For the very night in which the matins were sung of the birth of Christ was always for them a night of terror. They were not safe in the possession of their life—their houses were pointed out to the mob as harboring the despised decendants of the people who had given to the world "the redeemer," and the mob fresh from the creche wherein was exposed a figured imitation of the babe in the manger of Bethlehem, often deemed an onslaught on the dwelling houses of the sons of Israel the proper honor to Joseph's son. To forget the danger or to be prepared for the emeny that might be expected, the Jews in their ghetto spent the night of the nativity (natale) in a way which was calculated to chase sleep from their eyes that they might be ready for the worst, and have each other's support should the rabble venture to assail them. If we, today, cannot join in the festivities, there is no reason to deplore or to dread the advent of the night. Say whatever we will, theology is by no means the vital element of this festal occasion, the intensely human predominates. Men are better for the emphasis of a joy which binds one unto another, under the spell of one universal sentiment.

Every redeemer, be he carved by the religious meditation of India or be he chiseled by the religious enthusiasm of the Christian world, types an ideal of the perfect man, as understood in the light of a religious thought. The perfect man, to the philosopher, always marks the goal, before time has run its full length, he cannot appear. And indeed the religions agree with this contention of the philosopher, for they teach that the redeemer comes in the fulfilment of prophecy, in the fulness of time. The fulness of time is always the birth hour of the savior. Whatever happens later can only be repetition of what has taken place before. The culmination has been, and beyond this towering point no path leads onward and upward. One has remarked that nature always breaks the mould in which great men are cast as soon as it has served its purpose. His thought is fundamental to the religious conception of the saviors' exceptional rank.

Their appearance for one cycle is final. After their incarnation, the mould of their humanity is broken. No second may rival their rare reality. They make the highest tide in the onward sweep of upward endeavor and human outlook. Whatever is later, must pattern after them, sing the songs they sang, subsist on the wisdom of their word, walk by the lamp of their example, to wander upward the path they trod in pain, in shame and in agony. So is the Buddha for the Buddhists, man at his highest—so is the Christ for the Christian the perfect man.

And therefore, on a day like this, to us cannot but come home with double emphasis the great question: Is this Christian or Buddhistic estimate true, or is their Christ, their Buddha, a preliminary incarnation beyond which the fuller life of humanity has still coursed on? Has fulfilment come—has the fulness of time struck, or is prophecy still speaking of days to be? Is the fulness of eternity's purposes on earth still in store for us?

One of the prophets speaking in an hour of exaltation and exultation, announces the birth of a great light in these words: בן נתן לנו A son was given unto us. ילד ילד לנו A child was born unto us—and the dominion is upon his shoulder; he shall be called יועץ אל גבור ounsellor of the mighty God, of the eternal Father, Prince of peace.

The phrase of Isaiah is construed by Christian theology to contain prediction of the coming Christ. The child that was born, the son that was given, the king to hold dominion, whose title shall be counsellor of the mighty God, the eternal Father, Prince of peace—took upon himself human shape in the night of Bethlehem.

As understood by us, that Isaiahnic line of greeting had its provocation not in a cradle to be filled in the distant days, but in a cradle which then even knew its tenant. The seer welcomed by these lines a prince of the royal house. The people had staked their hope for redemption from political danger upon the child born to the queen of Judah. He, the crown prince—this is the confidence that the prophet words—shall lead the nation from darkness to light. This hope was the great star that they who had been wrapped in darkness had beheld.

Prophet never predicts. The twaddle of theological books about the predictions contained in the Old Testament is mere chaff and empty straw. Had the prophets, in this sense of the word even, been sooth sayers, they would not be worthy of a niche in the great temple where are brought together the wisest and the best that humanity ever called its own. Whatever in their writings seems prediction is but description of actual events. The Jews did not expect a redeemer in the sense in which Christian theology emphasizes its soteriology. The Jews awaited a political leader. The crown prince of that day as welcomed by Isaiah is described as the possessor of the necessary qualities for guiding the people from the gloom of political uncertainty to the glory of political independence.

There is, however, in Isaiah's outburst, an element of inspiration for us even. The highest ideal type of man would have to correspond with the description given of the royal prince's attributes. He would have to be a son given unto us, unto mankind—a child born unto us, a child of humanity. He would have to be the son of man, and upon his shoulder would have to be the dominion—he would have to be the counsellor of the mighty God, the eternal Father—his would be a crown of peace, not the helmet of war. Has such an ideal man ever been, or is he still to come? Has this description of Isaiah ever found its realization in the actual lives of those that have drawn breath under God's sky, or is this still for the future to make true? This is not an idle question, for every ideal has influence upon conduct. Men that have no ideals or whose ideals are beneath them, will never rise. A worshiper of gold degrades himself and has a degrading influence upon everybody associated with him. Money is corrupting, if money figures the highest notch of human ambition. The man again who idolizes his own brain worships something that is his, and therefore not beyond him. The merely wise man is not the ideal man, for the most learned adoring his erudition is worshiping something that is only instrumental to something ulterior, and thus is not the ultimate. Of course of the two, the ideal of learning is higher than that of silver and gold. The one at least is related to the heights—the other proceeds from the bowels of the earth and retains the birth-marks of its low, sordid parentage. The one at least will set an outlook and an in-look, while the other merely tokens a down look. The one at least gives power to liberate, the other in itself merely has potency to enslave. The one gives ken to heal, the other confers means to corrupt. History has spoken on this difference in no uncertain tones. The ages that rated life by the standard of gold are chronicled in the records of time as the epochs when the nations were most corrupt. When the Romans began to worship wealth, there was an end to Roman virility. When Israel waxed fat and began to kick, its independence tottered toward the exile. When the republics of the middle ages recognized the rich man's right to realm, there was an end to even such freedom as the cities enjoyed under the republican form of government in the hand of an oligarchy now degenerating into a plutocracy. At the very hour when the pope erected the great cathedral of St. Peter, bringing for that purpose to Rome whatever treasure of earth could be found, in some distant corner the warning began to take voice that this splendor was usher to a tidal wave of destruction leaving in its tracks havoc and wreck and despair. The hours of the papacy were numbered in the very century which bade the dome of St. Peter's rise to meet the stars in heaven. The frescoed cupola, overlaid with gold, the minion of corruption, was also the epitaph of papacy's unquestioned scepter. Like Isaiah of old, by history's revelations, we may phrase a warning lament. Woe to a generation that worships the rich man. Woe to a nation whose highest ideal of manhood is one in possession of powers, which, unless checked by other impulses, in their original effects must corrupt and enslave and enchain.

And the mythology of the ages corroborates this verdict of history. Is mythology true? Hegel has told us that a myth is

truer than any fact. Of course "the learned men of the street corners" that sneer at rabbi and priest, and pretend to know everything better because they have been wise enough to put gold into their purse—may in the fulness of their erudition look upon mythology as just good enough to amuse the little folks of the nursery. For them mythology is fancy run wild. The student of thought, however, knows that when mythology speaks truth asks for a hearing! Has ever people crowned with the messiahhood the rich man? Where is one in the company of those who are remembered by thousands, yea millions, as the very incarnations of the Godhead that had plethora of earthly goods? Gautama, Sakya-muni, Royal prince, lays aside the royal robes and becomes the messiah when he is poor. Jesus, the legend has it, is born in a manger. The first greeting he receives is the bellowing of the cow and the braying of the ass. The son of man hath nowhere to lay his head. He is the poorest of the poor, and yet he is the Christ. It is in this wise that mythology proves what the history of all ages and all countries suggests, that money, if it is regarded as the highest aim, is but a channel for corruption; that of all vulgarity, the vulgarity of the plutocrat is the worst blight on humanity. Rather poverty than wealth which corrodes and corrupts and dries up the springs of love and generosity. Midas, at whose touch everything turned into gold, had the ears of an ass. Thousand and one of these Midases have been Their braying may be heard in the councils of the nations and in congregations, yet what welcome they could give was to the poor child in the manger, at whose feet sank down in adoration the kings of the east, the wise men of the fabled lands of the rising sun. The child "that is born unto us, and the son that is given unto us" is not born unto mere wealth or given unto pampered luxury.

True it is, nature seems to claim man as its child and sing Isaiah's welcome over every cradle. Biology teaches us that man is, as far as evolution has proceeded, the highest type of creative energy. He is the last link in the chain of unfolded being, and, being the last, he is the offspring of all that precedes. The stars have parent's part in our being—the dust has share in our framing.

The physiologist informs us that in the embryonic state, the human foetus passes through all the successive stages of animal life. All the different appliances that nature has provided for these prehuman incarnations of the one life are man's in his prenatal condition, and when he enters into life he certainly is still a mere animal. Nature then seems to have the right to address to every new-born babe the assertion of fatherhood: "A son was born unto us and a child was born unto us." But would this give man his own and highest? If no other lineage he have but that from dust, can man read aright the purposes of his life? Materialism indeed preaches the doctrine that man is the child of "nature" and that "nature's son" expresses the fulness of stature attainable. Materialism, therefore, holds that man is under no higher law of life than that which is edicted by the heavens and is echoed by the abysses beneath. Struggle and fight and war and contention is the inexorable unamendable law of all being. Stress of competition and greed and avarice, and pressure for whatever promises the victory and tends to equip for the strife unrelenting, establish the standard of proper conduct for man.

There be thousand and one who live this philosophy. This philosophy has been canonized in the economic principles of the day —commerce is held to be but one vast battlefield of carnage, one trying and urged to slaughter another. Industry is looked upon as a vast siege, shells exploding to hurt whomever they may, few surviving to hold the fort until a stronger army return to the assault and oust them from the enjoyment of the fruit of their precarious victory. There are thousand and one who contend that Sunday-school principles cannot have sway beyond the threshold of the temple, that idealists cannot be humored further than by meaningless attention on Sunday morning to principles so impracticable, that as soon as Monday rings in, all these fine spun theories of humanity and fraternity must be shelved if one may wish to be a successful man. "Business is Business," is the translation of this doctrine that nature's and no other voice shouted, "a son was given unto us, a child was born unto us," that none needs be more than this, the parent. If man is made of dust, let him be dust. He did not ask to be moulded, but as he has come hither without his consent, let him make the most of his life, and if he succeed, by whatever power he may, success gives him his vindication, as failure is always his accuser, and often his condemnation.

The prophetic allocution to the prince does not break off here; it continues to accentuate that "Upon him shall be the dominion." That man is not merely the child of nature, but is more than nature, seems foreshadowed by nature's own treatment of man. Considered merely as a bundle of muscles and nerves hung on a frame of bone and cartillage and washed by a wonderful system of water and blood canals and channels, man is marked by his progenitor for an exceptional position in the household of his brothers and sisters, the roamers of the forests, the winged mariners of the air's oceans, the rodent miners of the deep caverns, the finny travelers over the briny wastes. Upon the shoulder of none is laid the burden of as great an initial helpness. It is as though mother nature had a premonition of the thought which admiration and gratitude have ever woven into the lives of the great men and heroes of the race. Hercules, Cyrus, Moses, Sargon—and a host of others are met at the threshold of life with dangers from which there appears to be no escape. Their later and enduring greatness is conditioned upon their earlier and long-continued feebleness. Until man's advent, the proclamation of the heavens as well as the response of the deep runs in the meter of strength. The stronger has the right to be. On man's birthday, the law of triumphant weakness is promulgated. If left to himself, he will surely perish. Babe is dependent upon others for long swings of critical months; and years of utter lack of self-supporting wisdom follow in the human species always upon the uncertain event of the nurseling's helplessness. But this very weakness is root to man's ulterior power. His royal crown and scepter derive from it the charter of their prerogatives. The humanizing agencies and institutions which in the course of the ages have been developed all derive their first impulse from the original dower of mankind—physical weakness. His weakness goaded man and forced him to search for nature's secrets in order by knowing them, to put it under his feet. The child born unto nature is not long in placing the dominion on his shoulders! Or would one question that man is nature's, his progenitor's, master? He commands and however often and violently, the subdued subject to human rule may rebel and rise to break the chains, every outbreak of opposition and mutiny will but tighten man's grip and grasp, will afford him the opportunity to assert his superiority. The commander is exalted above him who is commanded. The very law of human life as framed by nature predicates of man a possession which nature, in the ordinary acceptation of the term, had not to give.

Let materialistic writers shrug their shoulders at this view and call it anthropocentric presumption! Let them argue that this position will have to be relinquished just as absolutely as was the corresponding conceit of the cosmocentric importance of our globe! Far let it be from us to cherish the arrogance which claims to have fathomed the ulterior purpose of the universe. But this factor is not in this equation! We have the right to view things from our vantage ground. We cannot get out of our humanity. All this cheap rant and cant about anthropomorphism, about the use of symbols is empty gossip. No man can be more than man. The very limitations of his humanity force man to speak as a man, to think as a man, to read the riddle of the universe from the human point of view, and to interpret the universal purposes from his own if restricted outlook. I know that all man's knowledge is relative, but relativity is after all the only thing that we can predicate of human thought. The absolute is never within the orbit of man. This being involved in the very law of our humanity, man cannot but look upon himself as stationed in the very center of the universe —of his universe. He arrogates to himself the right to be more than the slave of nature. And upon this arrogance he proceeds to act as the lord over stars. Who knows the stars? We men do. The stars, for all we wot, lack the knowledge of themselves; we know that we can know them. We trace their furrows across the heavenly fields. We know when and where their plow will turn. We count the footsteps of their march in space, and we beat time to the rhythm of their revolutions around the sun. Yea, so vital and so grasping is this power of ours, that we may, long before our eye has seen it, locate out in the celestial depths an undiscovered orb, for its presence is shadowed in the regularity or irregularity in the calculated revolutions of the other members of the solar family. A planet was indeed shown to whirl about in space by mathematical computation before ever telescope had revealed its luminous body in the sky's brilliant necklace.

The mind, therefore, of the thinker anticipated the sensual excitement of the optic nerve, fortified by the battery of lenses, properly focused and trained upon the heavenly bastions. Yea, man has more than muscle, he has mind. It enables him, even if he cannot control, to understand the movement of the most distant bodies, and by their pace regulate his own ventursome steps.

But on earth he does not merely understand—he also controls the life of all that is around and beneath him. Yea, even the heavens hear man's command and obey it. We have to a certain extent the power to influence climate. We may interfere with the downrush of the vapors condensed in the reservoirs of the clouds. If today in America floods are by no means rare, and drouths become multiplied—if today long stretches of dryness alternate with as long intervals of deluges, this fatal uncertainty is largely due to the action of man, to the foolish action of greedy man who has shorn the mighty hills of their locks, and clipped the rocky Samsons of the crown of foliage, turning them into blind, bare and bald peaks, mournfully, yea, sullenly protesting to heaven against the vandalism of a short-sighted, greed-besotted generation. The wooded slopes would have regulated the descent of heaven's tears, their absence removed the check on the swing of dry and wet so needful for the life of man.

The history of man documents his influence on climate—he is commander of the clouds, as he is ruler of the courses of the waters that trickle down the sloping hills or furrow and feed the fertile plains at their feet.

I need not go into details. Every little schoolboy today is familiar with the wonder story of human achievements. Applause is never so copious as when from pulpit or platform this story is rehearsed. Of it we never tire. The invention of telescope and telegraph, of photoscope and of photograph, and phonograph never lacks to elicit new enthusiasm. If one but dilate upon this theme, audience and congregation will go home elated at the greatness of man and predicate greatness of every individual in the auditorium.

Can then man be denied the recognition of his rulership? But as the ruler, he cannot be merely the child of him over whom he rules. Mind, soul and that which we call spirit—the union of mind and soul, are realities, are facts as stubborn as is mud and matter.

Of course no one can lay his finger on the point where matter turns into mind and where mud changes into soul, or how again body and mind unite to form that which we call the spirit; but if we do not know how they be in separation, on the other hand enough is known to recognize that the range of phenomena which we call mental is along curves entirely different from the co-ordinates of those phenomena which we label material. I believe in the ultimate unity of body, soul and spirit, I have no doubt that that which the Germans call *Geisteswissenschaften* is, in its foundation, at one with what they tag the *Naturwissenschaften*. Still this unity certainly does not demand the conclusion that mind is matter, that matter is the determinating quantity in whatever is human, individually or socially and nationally.

Whatever students of psychophysics may tell us—however far they may trace the impact of outer matter upon the periphery of the nerve and follow the line of excitement to the recorded impression in the central organ, the brain; however strangely by vivisection they may succeed in locating the different functions of what we call mind in the lobes and hemispheres of the brain, they have not demonstrated by what resolution a chemical action in the brain may flower forth into thought. While thought may perhaps need the crutches of brain, it is more than exudation of brain matter. And this is among the certainties of scientific facts, that brain is not creator. Mind is the creative element. For, if nerve affects brain, soul certainly affects nerve as well. The experience of Christian or mental science healing is, even in its exaggeration, documentary evidence to the power of thought over matter. Thought is the creative energy; by its divine grace, man is the ruler.

If man rules by the regal power and prerogative of thought, he is proclaimed the child not merely of dust, but the son of God. He is titled "counsellor of the mighty God, the eternal Father." Is it not blasphemy to title man the counsellor of God? Ah, if we Jews understood our Jewish theology, such question could indeed not be suggested. Judaism views God and man as at-one. The theology of the synagogue is anthropology. Man is the counsel of God; that is to say, man is created to execute on earth the divine purposes that are spread throughout nature and run throughout eternity. God's plans are carried to their consummation through human agencies, is Jewish doctrine. What does the Bible predicate of God? Creative love and power. Man too is to be a creator; that human life alone is divinely complete, that humanity has attained fulfilment which realizes the ambition of creative productivity.

But herein is differentiated the ideal man as carved by the spirituality of the synagogue from the ideal man as sculptured by the Christian church and by Buddhism. It is true, the synagogue grants that if the choice were to lie between royalty and poverty it always will elect poverty which brings freedom in preference to royalty that crushes. It is true, the synagogue holds that were the alternative between corrupting wealth and uplifting poverty, the "son of man" to be true to his mission would wear the crown of thorns and scorn the wreath of gold.

But Judaism's ideal has brushed aside in a higher synthesis the pointed antitheses of both Buddhism and Christianity. As estimated by our religion, man is not merely a son of nature—he is the holder of the dominion, but his dominion roots in the creative energy which is his divine component. Not the sufferer, but the creator—not the patient bearer of ills, but the bold aggressor who wrenches from the hand of sin the bloody sword, is the ideal man in the conception of Judaism. He is the counsel of the mighty God. His life is unto activity, not unto meditation or patience. God, according to Jewish conception, is never at rest. The foolish question which Ingersoll proposes and which some foolish Jews are always ready to applaud: "What has God been doing since he made the world?" is utterly irrelevant to the theology of Judaism. The Talmud anticipated and answered the modern scoffer. In their quaint way, to the query, what does God do now that the world is finished, the rabbis tell us, that God acts the part of the marriage broker. He arranges matrimonial alliances between men and their consorts. It is not difficult to free the kernel of thought from the husk of Rabbinical Haggadah. Upon the union of man and woman, depends the continuous life of humanity. God is the underlying principle in the continued life of humanity. Life is not a curse! Human nature is not sinful. Genesis is never ended. As the prayer-book formulates it, God reneweth every day the work of his creation.

So man as the council, the agent of this mighty God, the eternal Father—the eternal producer, must devote his own life to creative productivity. But can a single man create? Certainly not. And thus in this conception of humanity as the שותף למעשה בראשית we strike the hard pan foundation of Jewish ethics. One man is no man. Man with and through fellow-men is incarnation of the divinity. This ethics assigns to the individual his plane. It does not inculcate the killing of the flesh, but its sanctification. It brings man into contact with man, not on a battle field, but in the great workshop, which asks that none shall strive against, but co-operate with his brother.

Had this principle sway in our social life, in our industrial relations, there would be peace on earth. And thus the Jewish ideal man is indeed שר שלום a prince of peace. Peace, as it has come to mean in the church, does imply that evil should not be resisted; but non-resistance to evil will not lead to peace—it will fan the fury of war. It will bring about oppression, it will embolden outrage, it will install injustice. The fight for one's rights is as sacred an obligation, according to Jewish conception of co-operation as is forbearance when selfish advantages are in dispute, and selfish interests seem to tremble in the balance. A man who cannot become indignant, is not the ideal man. Indignation at wrong, engendering the determination to make wrong impossible, is an ethical potency as vital as is self-control when egotistic instincts are aroused. A man who cannot flare up at outrages committed, a man who can keep his heart when he learns that hundreds and hundreds of human beings are sold into slavery, a man who cannot raise his protesting voice, and cannot, if it must be, draw the sword when twelve thousand human beings are killed by the unspeakable Turk—a man who cannot feel that humanity is attacked and must be defended when five millions of Russian Jews are deprived of the chance of leading a human life, is not a man. *Resist evil* is the highest law of social well-being, the prerequisite to blessed peace. Root out evil—is the diapason of Jewish morality, indignation at the insolence of wrong, at the arrogant egotism of the money power even, is as essential to the perfect man as is self-contentment in the knowledge that not the having, but the being and the doing are the coefficients of human value.

This conception of the ideal man has not yet and nowhere yet found personal incarnation. All the ideals of the saviors, therefore, that have sweetened human life, that have lifted humanity above brutality, are but preliminary. The fulness of the time has not yet come. Prophecy still speaks of the coming man, and the coming true man is not for a second advent of a previous redemption; his cradle still waits the rise of a future star.

Let us rejoice that there have been great men who have brought various gifts to expectant humanity. The Buddha has led many to the recognition of the emptiness of selfish things and of self-greed and self-ambition; and the Christ has taught many the sweet lesson that love is more than hatred and that poverty has of the redeeming power much more than corrupting wealth and self-indulgent luxury may boast. But neither the Buddha nor the Christ corresponds to the prophetic acclaim by which, though welcoming the crown prince to the responsibilities of his opening life's possibilities, he pictured the ideal man,—the man given by nature, the man born into the household of creation, —to rule nature and rule himself, and be the counsellor of the mighty God, the eternal Creator and lead men to peace. Peace and spirituality are not mawkish womanish sentimentalism or emotionalism, falsely dubbed reverence and religiousness that waste vitality in sighing and weeping and leave wickedness and wrong go unreproved and unchecked. Peace sparkles in beaming light when brother man is brother to man, not merely to share his sorrows but to *work with* him and for him; when one does his share for all and through all others; where none strives to crush the other none would be superior over the other, except in the zeal and in the ambition to be more for the others. Rightly understood, the New Testament birthsong of Bethlehem articulates the same thought. It should not be translated "good will to men," but peace to שלום פל אנשי רצונך, peace to men of God's good will.

This peace is yet to come. Will it ever be? Yea, it will. The glad tide of humanity rejuvenated will sing out its tidings in the ages to be. In the meantime, let us prepare and do our share, so that we may lead upward and onward those among whom we live and for whom we should live, to the higher altitudes whereon true peace and contentment have erected their God-tenanted and God-blessed sanctuary. Scorn and scoff as much as you may at Sunday-school principles! Shrug your shoulders at the warnings, rely upon your bayonets and your bullets—the day of reckoning will come unless you repent. Every messiah was announced by forerunners crying out in the wilderness for repentance, repentance! We are *Eli*

jahs to Ben-David to come. Ours must be repentance and change. The day of reckoning will come. Perhaps humanity will be hurled from the heights into the quagmire of barbarism again. But better a beginning than a continuation if continuation is slave service to few in arrogance, and scornful cynicism profiting by the weaknesses of others, and fattening on the mal-adjustments of social conditions, as despots and slave drivers, and look upon this their tyranny as a natural right which neither law nor morals shall ever dispute. The law of the future will deny the claim and dispossess the claimant, and morality even now portends the revolution. What we are, we are for others, and what we have, we have through others and for others—this is the moral prelude to social peace, this Judaism has taught at all times. It is in fact the distinctive contribution of Judaism to the religious and moral thought of the world. The ideal man of the future will be one to live for others. Through *his life*, not through *his death*, will he lift others to a higher plane of an *active* humanity, sweetened by associations of peace. Yea, let the song ring out through time and age, heaven's lullaby over the cradle of the true man. "A child was born unto us—a son was given unto us." The very heavens that sing unto him, bow down to him, "upon his shoulder is the dominion," and acclaim him the יועץ אל גבור counsel of the mighty God, of the eternal Father, who will lead all mankind to his throne, the regal seat of שר שלום, a Prince of peace. Amen.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—It is only by virtue of the opposition which it has surmounted that any truth can stand in the human mind.

Mon.—He is guilty of high treason against the faith who fears the result of any investigation.

Tues.—The office of the spirit is to guide us into the truth, not to give truth.

Wed.—The present ever gathers into itself the results of the past.

Thurs.—The education of the world, like that of the child, begins with law.

Fri.—Better knowledge of ourselves will help us to be humbler.

Sat.—Toleration implies a confession that there are insoluble problems upon which even revelation can throw but little light.

—*Frederick Temple.*

A Railway Train.

BY EMILY DICKINSON.

I like to see it lap the miles,
And lick the valleys up,
And stop to feed itself at tanks;
And then, prodigious, step

Around a pile of mountains,
And, supercilious, peer
In shanties by the sides of roads;
And then a quarry pare

To fit its sides, and crawl between,
Complaining all the while
In horrid, hooting stanza;
Then chase itself down hill

And neigh like Boanerges;
Then, punctual as a star,
Stop—docile and omnipotent—
At its own stable door.

A Sister of Charity.

A beautiful story is told of a Sister of Charity, who was returning to Boston from New York, on a Sound steamer, recently. As tea-time was about to be announced, a colored waiter approached her and suggested that perhaps it would be pleasanter for her to go to the table before the general rush of the passengers. She assented and took her place at the table for a very simple tea. The waiter left her without waiting for an order, and was gone so long that the sister wondered what had become of him. At last he appeared with a large tray loaded with all the luxuries of the season and set it down before her. Of course the modest sister was quite taken aback, and said to the waiter: "You have made a mistake; that is not for me." "Oh, yes, sister," said he, "it is for you." "But I did not order such a supper as that; it certainly must have been ordered for some one else and you have brought it to me by mistake." "No, sister, there is no mistake; it was ordered for you." Convinced at last, the sister ate all she wanted. Before she could leave the table, the waiter appeared with a second course of sweets, ices, fruits, etc. "My dear man," said the sister, "that is too much. Who has ordered all those things for me?" "There is the gentleman who gave the order," said the darkey. "Then go and express my grateful thanks to him, and ask him for the pleasure of his name." The darkey conveyed the message to the gentleman, and returned with this reply: "Tell the sister that my name is of no consequence. I am a stranger, and may never see her again; but say that I am always happy to avail myself of every favorable opportunity of testifying my profound respect for the Sisters of Charity, whom I first learned to venerate and love in our late war."—*Boston Herald.*

A Trusty Little Dog.

Twisty was a little black dog that belonged to Harry. She was a spaniel with long silky ears and wavy hair, smooth and glossy. She was very affectionate, and loved Harry very much; she also knew a great many tricks, and was very intelligent. Twisty was very polite; and whenever she came into the room she would shut the door behind her by pushing it with her forepaws. When she had been bad, she would lie down and take her scolding very meekly, then she would look up and beg, and when you said "good girl," she would prance around the room and be as lively as ever. When Mr. Erskin came home in the evening, Twisty would pull a little rug in front of the fireplace for him to put his feet on. One day Harry went fishing on a small ialand not very far from his home. His mother had put him up some lunch in a basket, and he had taken Twisty for company, for although she was only a little dog, she was so frisky and bright that Harry enjoyed having her with him almost as much as one of his boy friends. The day was not at all a successful one, however. The sun was hot, and Harry had only had two bites since morning. Thoroughly discouraged, he thought he would try on the other side of the island and see if he could catch some crabs, so as not to return home empty-handed. While scrambling on the rocks for a good place, his foot slipped and down he fell. When he tried to get up again, he found it was impossible, as he could not stand on his ankle. He took off his shoe and stocking to see what was the matter, and found his ankle was very much swollen, and black and blue. The tide, although low, was rising rapidly, and Harry knew that it would soon cover the rocks on which he was lying. He tried to call, but the wind carried his voice away from home. Almost disheartened, he suddenly thought of Twisty, and, calling her to him, said: "Go home, Twisty, go home." Twisty looked up into his face wonderingly, and almost seemed to say that she did not like the idea of leaving her little master alone. When Harry told her the second time, however, she made a big jump into the water and swam toward home. On reaching the shore she ran up to the house and went straight to Mrs. Erskin, dripping as she was from the water. She then began barking, and running to and from the door, making so much noise that Mrs. Erskin finally concluded something must be the matter, so followed Twisty down to the water's edge. She then suddenly remembered that, although Twisty was there, Harry was not to be seen, and knowing that they had gone to the island together became thoroughly alarmed, and hurried to the stable for a man to see what had become of him. Twisty meanwhile was barking and jumping up on her, saying as plainly as she could: "Hurry, or you may be too late." On reaching the island the man found Harry crawling as best he could on his hands and knees, trying to get away from the rising tide, the water having already covered the rock where he had fallen. What would the poor boy have done but for the trusty little dog who proved herself so useful in time of need?—Nathalie Pendleton Schenck in *Our Animal Friends.*

Going to school

Do the children go to school? And are they joyous and happy? Is school-life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

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The Liberal Field.

Freedom, Fellowship and Character in Religion

WE are glad to learn from private sources that Rev. F. W. N. Hugenholtz, Jr., who left last fall to take up a pastorate in his native country at Schiedam, Holland, is at the head of a flourishing work there, preaching to good congregations, giving fifteen hours weekly of religious instruction to four hundred pupils, and traveling up and down the country preaching and lecturing in the interests of the liberal thought. The father, at the head of the Free Holland Congregation at Grand Rapids, Michigan, is also directing a most prospering work. The young people's society have recently put forth a handsome calendar, illuminated with the picture of church and pastor, and containing the parish directory and other material from which we might glean more information could we master the Dutch of it. THE NEW UNITY sends the congratulations of the season to father, son and their constituencies.

O. B. Frothingham.

The editor of the *Free Church Record*, published in Tacoma, Washington, announces that the February number of that journal will be devoted to a series of seven articles upon the life and work of the late Octavius B. Frothingham. Among the contributors to this memorial number are Rev. John W. Chadwick, Judge Barrett of the Supreme Court of New York, E. C. Stedman, poet and critic, and Prof. Felix Adler.

This number contains the addresses delivered at the memorial meeting held at Carnegie Hall, December 8th, and will undoubtedly be of special interest to all admirers of this distinguished and lamented preacher and writer.

Copies can be obtained at twenty cents each by addressing the *Free Church Record*, Tacoma, Washington.

Battle Creek, Mich.

A neat little four page monthly called "Our Word and Our Work," comes from the Independent Congregational Church of this city. It is published by the young people's society, called the Reed Stuart Fraternity, and has a list of the officers and notices of the coming services, as well as much interesting matter by the editors. We hope it may continue its "Word and Work" for many a year with ever increasing helpfulness.

Elgin, Ill.

The Elgin Universalist Church held its annual meeting Tuesday evening, Jan. 7th. The by-law of the church which required that the pastor should have the fellowship of the Illinois Universalist Convention was repealed by a vote of 145 to 10. This action by the church shows its approval of the independent position in the Universalist ministry taken by the pastor, Rev. A. N. Alcott. The broad and hospitable spirit of the people of the parish is in thorough sympathy with the pastor's work for the Liberal Congress. He now resumes again in full his parish duties at Elgin.

Grand Rapids, Mich.

A calendar for 1896 comes from the Holland Church in this city. It marks the close of the first decade of the life of this useful society, and it has a list of the officers of the church and Sunday School, together with a photograph of the church building on one side and the strong attractive face of the scholarly and earnest pastor of the church, Rev. Mr. Hugenhotz. We wish him and his society all success in entering upon the second decade of their work together and hope it may be even better than the last has been.

Janesville, Wis.

The "Week of Thought" which the minister of All Souls Church planned to balance the week of prayer elsewhere was carried out successfully. Rabbi Hecht of Milwaukee, Rev. Mr. Simonds of Madison, Rev. Mr. Varney of Monroe, Mrs. C. P. Woolley of Geneva, and others took part in it. It was a great pleasure for the western secretary to visit this society once more under circumstances so happily changed from those of his last visit nearly a year ago. The people have gathered new hope and courage under their present pastor as one can easily see, not only from their beaming faces but from the cheerful decorations of the church, and the numbers have greatly increased, and the society is prosperous in every way. And we understand that a periodical is soon to be issued to widen their work and increase ts efficiency.

Tacoma, Wash.

At the First Free church, Rev. Alfred Martin delivered an address of welcome to new members of the church in the following language:

"It is my privilege and pleasure to extend to you whose names I have just read, this formal word of welcome, supplementing thus the private informal word and the right hand of fellowship that were given you when you joined our society. Let me assure you at once that we are all heartily glad that you have chosen to be connected with this church, to be counted in the company of an unsectarian society of unsectarian individuals, bound by no creed or creedal name, trammeled by no traditions, fettered by no forms, enslaved by no symbols, harrassed by no dogmas, entrenched in no formulas, but free to search for the truth by the method of freedom; free to speak our honest thought and free to order our lives in harmony with discovered truth.

"By entering this fellowship of free souls you have become one with us in our purpose to do for religion what the fathers of this country did for political and social life, namely, to lift the principles underlying the Declaration of Independence from the plane of politics to that of religion; to make liberty, equality, fraternity, the ruling principles of a republican religion as well as of a republican government.

"By joining this society you have pledged yourselves to aid in establishing the universal reign of unsectarianism, because you believe that this ideal is higher than the sectarian ideal, because you are of the opinion that not until the sword of sectarianism is sheathed and the spirit of sectarianism extinct can the universal brotherhood, of which men dream, become a reality in the world.

"Let me express my earnest hope that you will prove loyal to this movement, that you will never think of withdrawing from this society except on account of change in your sympathy with its purpose; that you will never allow any personal grievance, or any dissatisfaction with its management to prompt you to resign from its membership. During the past year several persons have withdrawn from our fellowship, but on inquiry it was found that the reasons for resigning were in every case, superficial, shallow, trivial; showing that these persons had not yet learned what loyalty to a cause means, for no one truly loyal to a cause would ever desert it except when he ceases to believe in it. If ever any of you through the intelligent exercise of your own free thought should conclude that a higher, grander kind of religion than Universal religion exists to sympathize with and to work for, your withdrawal from this society will be honorable, dignified and deserving of the greatest respect. But withdrawal for any other reason than this can be neither honorable, nor dignified, nor worthy of respect.

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Winona, Minn.

Mr. Allen begins Jan. 5 a course of Sunday evening lectures on the poets, starting with Goethe, and taking Schiller next, and then Keats and Shelley, to be followed by Riley, Ibsen, Emerson, Tolstoi, Eugene Field and William Morris. It looks like an attractive course and we learn that much interest was manifested at the opening lecture.

The Sunday School.

The World Is Saved by the Breath of the School Children.

Western Unitarian S. S. Society.

BOARD MEETING, JAN. 7, 1896.

Present Messrs. Gould, Bulkeley, Scheible, Mesdames Lord and Perkins.

The secretary's report was read and accepted. The treasurer's report showed an encouraging amount of sales of our late publications but the society still labors under a deficit of more than $150.

The president read a letter from Mr. Gannett regarding the amount of time permissible in publishing the lesson leaves in "The Flowering of Christianity."

On motion of Mr. Scheible it was voted that Mr. Gannett be asked to complete the series, taking his own time for the labor.

The president read a letter from Mrs. Louisa B. Fisher regarding the sale of the volume of "Comfortings" at the Headquarters.

On motion of Mr. Bulkeley the society was authorized to keep on sale this book as requested by Mrs. Fisher.

Mr. Scheible moved that the president be instructed to take steps towards procuring such other publications for sale as would be desirable at Unitarian Headquarters.

Adjourned

M. H. PERKINS,
Sec. protem.

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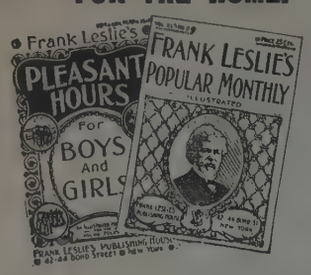

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The Study Table

OUR COUNTRY, published in New York, is a juvenile monthly magazine, the organ of the "Patriotic League," which is an attempt to band together the youth of America for the purpose of studying the duties of American citizenship, or, in the words of the title page, "to cultivate the knowledge of American principles, laws, history and progress, and to instil American ideas into the minds and hearts of Americans."—truly a noble aim, and worthy of all co-operation. And it is to be hoped that the League may never forget to teach that America, great as it is, is after all only a piece of the globe, and that the American citizen is also a citizen of the world.

THE appearance of a new Old South leaflet is always a joy to the student of American history. Seven numbers have been recently added to the series, all dealing with English Puritanism, which might be called the prenatal epoch of our own history, and all being transcripts from original and contemporaneous sources of valuable matter which has heretofore been difficult of access to the average reader. Their names are a sufficient warrant of their interest and value, and are as follows: Hooper's Letters to Bullinger; Sir John Eliot's "Apology for Socrates"; Ship-Money Papers; Pym's Speech against Stafford; Cromwell's Second Speech; Milton's Free Commonwealth; Sir Henry Vane's Defence. They are sold for five cents apiece.

"THE HAND OF FATE, a Romance of the Navy," by Kate Lilly Blue, is another Chicago novel in a handsome binding. From "A Mysterious Murder" to "Wedding Bells," it is in the highest degree improbable, sensational, unhealthful and shallow. It is the authors first attempt at book-making and reveals a wealth of imagination which gives promise of better things in future. W.

"AN UNLESSONED GIRL", by Elizabeth K. Tompkins, is a study of the evolution of a lively young girl under the stimulating influence of a New York boarding school. The story is as realistic as a photograph, and most of its situations are probable and natural, while its characters are too "extraordinarily ordinary" to be interesting or even tolerable. There is, no doubt, a large place for realism in literature as in art, when a sufficient notice appears behind it, but let us be spared when it comes to depicting anything so void of interest as a girl whose whole capital in conversation consists of a mixture of impudence, slang and cheap repartee. She is bad enough in real life, where she must be endured, since she cannot be put out of the way without a crime. The book is published by G. P. Putnam's Sons. W.

THE *Century* for January, following upon two special numbers—the Twenty-fifth Anniversary and the Christmas numbers—is not lacking either in individuality or distinction. The capable and picturesque artistic work of Mr. Castaigne would of itself give distinction to any number of a magazine. This month his pencil is applied to the illustration of the first of several separate papers on Rome, by Mr. F. Marion Crawford, who first gives us "A Kaleidoscope of Rome," setting forth contrasts of the Eternal City, with, so to speak, a reconstruction of the city as it was in the time of the Emperors, and coming down to the Rome of the present day, which he describes with very distinct detail. Another novel article is an account of Borchgrevink, the explorer, of "The First Landing on the Antarctic Continent," being an account of the recent voyage of the whaler *Antarctic*. In an article enti-

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tled "A Feast-Day on the Rhone," Mr. T. A. Janvier makes record of a trip, in which he was a participant, made by literary societies of Paris in the dedication of certain monuments. In the third part of "Sir George Tressady" Mrs. Humphry Ward reintroduces "Marcella" as "Lady Maxwell," and the contrast between herself and Sir George's fiancee is graphically indicated. Prof. Chauncey M. Cady contributes a curious article based on personal experience, entitled "Responsibility among the Chinese." The Napoleon Life deals with Jena and the Prussian campaign, and is particularly rich in illustrations by Myrbach. Among other attractions is F. Hopkinson Smith's novel, "Tom Grogan," "Tom" being a woman contractor in difficulty with a labor union.

STRONG names and interesting topics combine to make the January number of *Appleton's Popular Science Monthy* notable. It opens with an account of The Smithsonian Institution, by Dr. H. C. Bolton, describing the origin of that noble establishment and giving views of its building and portraits of the men who have made it what it is. Mr. David A. Wells continues his series on the Principles of Taxation. In this number the magazine takes a decided stand against Scientific Temperance, so called. President Jordan, of Stanford University, contributes an article on this subject in which he vigorously denounces as unscientific and illproportioned the teaching as to the physiological effects of alcohol and tobacco that certain reformers have forced into the schools of many States by act of Legislature. This teaching is referred to by Dr. T. M. Prudden, in his article New Outlooks in the Science and Art of Medicine, as a distortion of truth which is not likely to attain its object; and there is an editorial characterizing the statutory requirements above mentioned as a case of the State joining hands with counterfeiters of science. The evolution of the Architect is treated this month by Herbert Spencer in his series on Professional Institutions. Prof. Angelo Heilprin contributes A Student's Recollections of Huxley. Prof. James Sully discusses the mental action of The Child as Artist. Samuel J. Barrows tells what was done at The Fifth International Prison Congress; and Both Sides of Profit-Sharing are set Forth by Frederic G. Mather.

THE two hundred and eighth volume of *Littell's Living Age* opens with the issue of the week ending January 4th. The beginning of a new volume is an excellent time for the beginning of a new subscription especially when, as in this instance, it includes a new—a lower price. For 1896 the subscription price will be six dollars. Among the many valuable articles which may be already announced for the early numbers of the new year are "Matthew Arnold in his Letters," by Alfred Austin; "Muscat," by J. Theodore Bent; "Corea and Siberian R. R." from *Fortnightly Review*; "Lord Salisbury," by Augustin Filon; "Kashmir," by Sir Lepel Griffin; "The Migration of Birds," by G. W. Bulman; "Air Car," by Lieut. B. Baden Powell; "Purcell" by Frederick Crowest; "Everybody's Chance," by John Habberton; "A. D. 1920," from *Contemporary Review*; "The Peasant Life of South Russia" and "The Life of Punch," from *Blackwood.*

SCRIBNER'S *Magazine* enters upon its tenth year with several new departments and a most promising outlook for interesting features. What most readers will first turn to is the long-expected serial by J. M. Barrie his only fiction since the publication of "The Little Minister," four years ago. In these times of prolific novelists it is unusual for one of the most popular of them to show the reticence exhibited by Mr. Barrie. The very first line introduces the hero himself, whose mother is a Thrums woman, but living in the East End of London. There is humor and pathos in every page, with abundant indications that the career of "Sentimental Tommy" will be watched with almost unequaled eagerness by the reading world. A new portrait of Barrie with several full-page pictures by Hatherell accompanies the story. President Andrew's History will continue to run through the first four numbers of the year. The present instalment deals with Cleveland's first administration, and is called "A Democrat at the Helm." In addition to its political features, which are very interesting, this article contains an admirable summary of the Chicago anarchists' plot and also the presentation of the Bartholdi statue of New York. It is most beautifully and profusely illustrated.

Isaiah Temple, Chicago.

The inaugural services of Isaiah Temple were held at Oakland Club hall, Ellis avenue and Thirty-ninth street, Saturday morning Jan. 4, at 10 o'clock. Despite the severe cold, every seat in the hall was occupied, and not a soul was seen to leave the hall during the two hours and a half of continuous service. Upon the platform which was profusely decorated with potted plants were seated Rabbi Stolz, Dr. E. G. Hirsch, Rev. Jenkin Lloyd Jones, Henry Greenebaum, president of Isaiah Temple; E. Rubovitz, vice-president; S. L. Rubel, corresponding secretary; F. Oberndorf, financial secretary; M. Haber, treasurer; also J. L. Gatzert, president of Sinai congregation; Eli Greenebaum and Dr. Schreiber of Toledo.

The services were read from the revised English edition of the Einhorn ritual by Rabbi Stolz, after which addresses were made by him, Dr. Hirsch and the Rev. J. Ll. Jones.

Rev. Jones said in part: "I greet Isaiah temple out of an open heart, and welcome it into what seems to be a common task and a common fellowship. Let me say personally that I stand here with no feeling of being a stranger or an outsider among you. I know something what it is to be able to rise above the inspiration of lands and goods to the inspiration of sentiments and ideas. For six centuries at least, the people, that is, my people, has been overcome by the kingdoms of the earth and has found its inspiration in the internal kingdom of thought and ideas. I, too, am skilled to that enthusiasm bred by unpopularity, and though I am not able to speak your Hebrew language with the native accent and am not entitled to the benedictions that come from prophetic descent along your lines, still, I know what it is to stand in the minority and I know the inspirations that come from enthusiasm, and I stand here to say what I have said elsewhere, that so long as there are guns to be pointed at Judaism, I say, 'Point them this way; I am a Jew.'

"It has been well said that at the core every religion is cosmopolitan; that at their base all religions are universal. I recognize, brethren, that it is our bounden duty to work together for greater unity and the amelioration of all human kind. Not by degradation, not by annihilation, or by ignoring the blessings and traditions of the past, but by carrying out those traditions to their spiritual and logical outcome, by bearing aloft the common banner of humanity, can Christian and Jew, Mohammedan and Buddhist, effect the great spiritual synthesis of mankind."

The installation of Rabbi Stolz took place on Sunday morning when again the hall was crowded. The exercises were simple but im-

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pressive. Mr. Greenebaum, the president, made the speech whereby the rabbi was inducted into his ministerial office. This address will be printed in full in our next issue. Rabbi Stolz responded in fitting terms. The closing prayer was by Dr. E. Schreiber, of Toledo. Telegrams and letters of congratulation were read from Dr. S. Hecht, of Milwaukee; Dr. Krauskopf, of Philadelphia, and Dr. M. Mielziner, of Cincinnati.

Agriculture on City Lots.

A satisfactory report upon the working of the experiment tried in Detroit in 1894, of engaging the poor and unemployed of the city in the cultivation of vacant lands and lots, is published by the Sterling Publishing Company, New York. About four hundred and fifty acres, or seven thousand city lots, were divided into quarter and half acre tracts, and about three times as many applications for allotments were received as could be granted. The crops were planted, cultivated and harvested by the people themselves, under the supervision of the committee; about nine-tenths of the pieces were well taken care of. The committee estimate that the potato crop averaged about fifteen bushels per lot, giving fourteen thousand one hundred and seventy-five bushels in all; and large quantities of beans, turnips and other vegetables were raised and daily consumed, of which no record was made. The estimated value of the crops produced was from twelve to fourteen thousand dollars, to say nothing of the potatoes that were eaten before they had attained any considerable size. The entire cost to the committee was thirty-six hundred dollars, a sum that was made up by subscriptions. "Should the experiment be continued, it is best to get tracts of as many in a piece as possible, and, if poor land, to collect the sweepings of the streets to be put upon the land in the spring or carry it upon the land from time to time as collected to enrich the soil. . . . It is believed that with the experience gained this year, the plan could in many respects be improved and the cost greatly reduced by beginning it in time. The committee finds that about one-third of an acre is sufficient land for a family to raise enough potatoes to last them through the winter and furnish vegetables through the summer." It should be recollected that the experiment was tried under many disadvantages. It was a step in the dark; vacant city lots are in appearance the most unproductive soil imaginable; the planting was not begun till late in June, and the season was one of the worst for garden crops which the country had had for many years. Yet the success was great. A like success is claimed for a similar experiment tried in Buffalo, N. Y., in 1895. Many problems of economy, morals and good taste would be solved if the system should become general and permanent.

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The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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Miscellanea.

City Government.

The corporation of the city of London is one of the most ancient bodies in England, and its record shows a constant succession of capable men and a uniform policy. It was in existence before Parliament, and it has seen the downfall of more than one royal house. The secret of its success has lain in the fact that municipal dignity has always been confided to the hands of men of business, who had shown their capacity to manage private affairs of great magnitude before they were intrusted with those of their neighbors. Their training had been such as to remove them as far from the hide-bound conservatism of the official as from the destructive reforming energy of the prefessional politician. As an instance of the methods employed may be cited the fact that perfect and exact records, with the exception of three years, of every cent of money spent on London Bridge, since 1831 are in existence and in splendid preservation. These facts, which we take from Engineering, differ so extremely from those brought to light by the recent reform investigations in American cities as to seem worthy of notice.

Learning By Failures.

Failures are a chief source of blessing to the world. By no means is this true alone of the failures of evil design or of mere self-seeking; it is true of the noble purpose and the consecrated energy. The man who has never failed must be indeed himself a failure, for he cannot have been a man to venture. He who wrests from failure new knowledge and new aspirations, who makes it a new vantage-point, a new fulcrum for his lever,—he it is who is in himself a success, and is likely to leave his imprint permanently upon the world. Pestalozzi was one of the great philanthropists, and one of the greatest of educational reformers. His monument of Yverdon, Switzerland, proclaims him "savior of the poor," "father of the orphans," educator of humanity." And yet this great master gave no millions, for "he lived like a beggar to show beggars how they ought to live like men;" he was "all for others, for himself nothing." On the 12th of January, 1896, the one hundred and fiftieth anniversary of the immortal Pestalozzi's birth will be celebrated by Germany and Switzerland, and in many a lesser way in other countries. And yet this is the man who "died full of griefs, disappointments and sorrows." But he is also the man who said, "It is my own sufferings that have led me to understand those of the people, and this I say with gratitude to God." And it was he, too, who said, "I never was more convinced of the truth of my undertakings than when I seemed to have failed." If any among us looks sorrowfully back to the year just passed as one of trials and disappointments, let him look the more hopefully forward to the year just opening, because of what his failures have taught him and his sorrows have brought him.—*Sunday School Times.*

Both Sides of Profit-Sharing.

We are led irresistibly to the conclusion that neither profit-sharing nor any other device will improve the present situation, so long as there is a lack of sympathy in either side toward the other. The employers and the holders of great wealth should regard themselves not as mere irresponsible giants of finance, but as sacredly responsible to society for the large interests that have been intrusted to them. The too frequent want of such a broad idea of his functions has led the public to believe that the capitalist is a man who absorbs all the toil of the laboring man, leaving to the latter a very uncertain subsistence. Nor does the capitalist have credit for the fact that, without him, labor would not be so productive, and for the further fact that his share is taken from a product that was created largely through his direction, his enterprise and his resources. It makes a vast difference whether an army has a skilful general at the head, or only an ordinary leader.

On the other hand, the employee should remember that, as things are now constituted, there is no employment without the use of capital. He must not consider the capitalist as his enemy, but rather as his friend. Nor should he close his organizations against all who do not work with their hands. His own day of labor measures eight or ten hours. There are other laborers in the field to whom a day's work means from twelve to sixteen hours. They are none the less laborers because they work with their heads, and it is a narrow definition of the "workingman" that rules them out.

When De Tocqueville studied the institutions of the United States, in 1835, he gave a broad view of labor as he wrote, "Every honest occupation in the United States is honorable." The same view must be taken by both the capitalist and the workingman before true sympathy between them can be assured. Until that day comes, neither profit-sharing nor any other form of effort will be able to bridge the chasm.—FREDERIC G. MATHER, in Appleton's *Popular Science Monthly* for January.

Marry this Girl—Somebody.

MR. EDITOR:—

I stained a blue silk dress with lemon juice: what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than $10 any day I worked. Every family wants a Dish Washer, and buy quickly when they see the dishes washed and dried perfectly in ONE MINUTE. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear $3,000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, any one can get particulars about the Dish Washer, and can do as well as I am doing. All you have to do is to send for sample Dish Washer. This Company does not ask any pay until you have them sold. Talk about hard times: you can soon pay off a mortgage, when making $10 a day, if you will ONLY WORK; and why won't people try, when they have such good opportunities.

'THE SWORD OF MOSES."—At a recent meeting of the London Asiatic Society, Dr. Gaster read an important paper describing a newly-discovered manuscript entitled "The Sword of Moses." This book was first mentioned in the tenth century by Haya Gaon in Babylon. It had completely disappeared, but was recently recovered from Yemen, together with a mass of half-destroyed papers, which were sent to the lecturer. This text turns out to be a complete magical encyclopædia, full of formulæ and recipes. It is written in Hebrew and Aramaic, in a Syrian hand of the 13th century, and bridges over the gap between ancient gnostic magic and mediæval cabalistic literature. The original manuscript was exhibited and brought before public notice for the first time at this meeting. It will appear in the transactions of the Royal Asiatic Society, with a translation and a facsimile

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